THE

True Engliſhman's

CHARACTER.

(Price 6 d.)

57

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True Englishman's

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THE
True ENGLISHMAN'S
CHARACTER.

In a LETTER to Mr. *J. P.*

To which is added

A POSTCRIPT,

Humbly Addreſſed to the

Moſt HONOURABLE

AND

Worthy Parliament

OF

Great-Britain, &c.

Amicus certus in re incertâ cernitur.

LONDON,
Printed and Sold by *J. Baker* and *T. Warner*, at the *Black Boy* in *Pater-noſter-row*, 1717.

57

Regi optimo Regum Terrestrium, *viz.* GEORGIO *Magnæ Britanniæ, Franciæ, & Hiberniæ*, Legali, *&c.*

GEORGI Magne, tuas nunc opto carmine laudes
Enarrare tuis, si licet illa loqui.
Ultus si roget à me, cur ego talia cantem?
Responso, Fas est, teque merere Decus.
Pertineo, quòd erunt, Hostes tibi semper atroces
Qui vitam cupient, & Diadema simul.
Sed pereant tales, habeant nec Nomina clara,
Sed redeas, victô, Victor ab hoste tuô.
Sic dixit

Tuus fidelis Subditus, &c.

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SIR,

THE Great Maxim in the Rules of Government, and Policy, is, to obey the Soveraign Prince, and to live in Love, one with another. This I say is the general and great Maxim in all Nations, that have a Monarchial Government; and they that have not, unanimously agree to obey the Power and Authority of their States, Senate, or Council, or any others, that have ſupreme Power, and Authority over them. Now *England* and the other Kingdoms belonging to that Government, is a Monarchial Government, and one of the beſt conſtituted in the World, provided with the moſt wholeſome Laws, and ſafeſt Settlements, both for Prince, and the Sub-

ject;

ject; for the Gentry, and Commonalty; for the Rich, and the Poor. Such is the Authority of the Prince, that no one dares usurp it: Such the Safety of the Subject, that no one dares moleſt him. In ſhort, ſuch is the Safety of both, that the one cannot afflict the other; but every one holds his Right, neither can it be taken from him, unleſs it be juſtly loſt or forfeited. The Prince cannot be Rebelled, nor the Subject Oppreſſed, unleſs it proceed from Factious, Wicked, Ungrateful, and Self-will'd Men; whom God convert, and make ſenſible of their Impiety, if any there be in this Nation. But it is not my Deſign here to mention ſuch things as theſe, but to deſcribe a True Engliſhman (as he is a Subject to the Engliſh Government) in his proper Colour.

It is plain how a Man may be ſo, as well as eaſy. For there can be no Difficulty in it, if we do but conſider the wholeſome Laws, that are (as I ſaid before) enacted in this Government.

But

But you know (Sir) that theſe do not make a True Engliſhman, unleſs he live Subject, and conform himſelf to them.

The Wiſe and Great Men of the Nation make the Laws, and are Subject to them, as well as the poorer ſort. Which is far better, than confuſed Democracy, or Arbitrary Government, which ruins a Kingdom at the pleaſure of one, and the diſagreement of the other.

It becometh a Nation then to have a *Soveraign Prince*, and an *Honourable Council*, as we have. And it becometh a Prince to be Religious, Sincere, and well affected to his Subjects, and the Subjects, Obedient to their Prince. And it becometh the Man of State, as one between both, to be Subject to the one, and Loving to the other.

Let him, that would be a Man of State, bring with him a good Intent, moved by Reaſon and Judg-

ment, and in no wiſe ariſing upon a Blind Paſſion, Deſire of Vain-glory or Jealouſie of another. A Man induced by theſe Motives, is fit to make a States-man, and is fit to be a Counſellour to a Prince.

For ſuch a Man will not be tempted or drawn aſide from his Duty; no Threat diſmays him, no Danger deters him from looking to, and endeavouring for the good of the Nation. *Plutarch* ſaith, whoſoever "cometh to be a Manager of State "Affairs, and entreth upon them, "by ſound Judgment, and true Di-"ſcourſe of Reaſon, as a moſt Ho-"nourable Vocation in it ſelf, and "moſt agreeable to his Eſtate, Ho-"nour and Quality, will not in the "leaſt be diſcouraged, or diſmayed "at any Accident, nor will he ever "change his Reſolution. *Plut. Lib.* "*de Pol.* And very true indeed it is, that ſuch are fit to be the Managers of State Affairs, who ſtartle not at Dangers, nor are tempted by Promiſes, to withdraw their Care from the Nation. No Money, no Honour,

Honour, nor any Glory can draw ſuch from their Duty. They will like *Phocion* deny to be Friends and Flatterers too. They will not have Honour and Riches too. It contents them, that they die Good Old *Plebeians*.

'Tis not the Momentary Pleaſure, or the Waſting Honour, that has given them ſuch entire Satisfaction, but the Serenity of their Minds. Their Conſciences do not accuſe, or condemn, but on the other Hand, excuſe and commend them for their Sincerity, for their Simplicity, Honeſty, and Candour, for their Juſtice and Temperance, Valour and Fortitude, and gives them a moſt eaſy, quiet, and ſatisfactory Exit out of this World, leaving behind them Immortal Honour and Fame, and advancing their Poſterity to as high a Pitch of Honour, and as great Eſteem, among all Sorts of Men.

You ſee now (Sir) how eaſy 'tis for a Man to be a True Engliſhman, let him be in what Station ſo ever.

'Tis

'Tis only to be honeſt, and true to his Truſt. Yet it muſt be owned that all Men, more eſpecially, Men of State, have frequent and great Temptations to be unjuſt, and unſincere. Yet a True Engliſhman, and a True Subject boldly ſtands, and ſtares Adverſity in the Face.

Since then one that is a true Engliſhman, is endued with all the Points of Honour and Virtue, and acts ſo wiſely in his State, that he Merits a General Applauſe, and leaves behind him Immortal Fame, let us all act like Men of Honeſty, in our Several Stations, and Conduce, as much as we can, to the Safety of our moſt Gracious and Undoubtedly Legal Soveraign, and the Benefit of our Nation.

What a moſt Happy People ſhould we be, if the Rich Men were all Honourable, and the Poor all Honeſt? If we had no Domeſtick Enemies, we need not fear thoſe from abroad. If we were all Devout, Honeſt,

Honeſt, and Loving at home, no Foreign Enemy could hurt us, but we ſhould deſervedly be termed *Invincible*. Yet it muſt be owned that we have ſeveral Men of Honour in the Nation, who will not ſtart from it, but defend it with their utmoſt Power, and loſe their Lives in it's Defence. Theſe are Men of Honour: Theſe are True Engliſhmen.

Illi angeſcant qui tali ſunt Nomine digni.

'Tis not every one that ſaith, God ſave King GEORGE, that is a True Engliſhman, but he that is ready upon the firſt Summons to loſe his Life for the Sake of his King, and Fellow Subjects. There are, I fear, too many in this Nation, who are outwardly Engliſhmen, but inwardly any thing, *i. e.* as long as they live quietly in the Nation, they are Friends to it, but when Adverſity comes, they are the greateſt Enemies to it.

Such

Such as theſe ought, if ever found out, to be puniſhed with the utmoſt Severity. Becauſe they would, if it lay in their Power, not only deſtroy their King, but deliver Thouſands of poor Souls to Horrible Puniſhments and utter Deſtruction. But the True *Engliſh Subject* ſtands againſt all outward Enemies with Undaunted Courage, and will loſe the laſt Drop of Blood in his Body, before he'll ſee his Soveraign moleſted, or his Authority Uſurped. He has a great Tranquility of Mind, when he ſees the Nation in a flouriſhing Condition. He is not proud, or Haughty in his Proſperity, nor in the Cauſe dejected in Adverſity. He does conſider all his own Misfortunes as nothing, nay he bears them with Pleaſure, if they Conduce any thing to the Profit, Safety, or Peace of his King and Country. With what Alacrity does he undertake, even the Hardeſt of Tasks, to be Serviceable to his King and Country? He thinks it a Joy to be accounted worthy to

Suffer

Suffer for his Religion and Countries Sake.

A True Engliſhman then, is one who, without the Deſire of Wealth or Honour, is ready to ſerve his King on all Occaſions, how dangerous ſo ever: Who with the greateſt Pleaſure loſes his Life in his defence. One, whom neither Promiſes, or Threats can force off of his Guard; whom neither Wealth, nor Honour can draw from his Duty. Who does not deſire Preferment out of Ambition, but out of a Deſire to become more ſerviceable to his Country. Who does not conſent to any thing that may prejudice his Country, or Hurt the Members of it, But he wholly defies all ſuch thing, as a Means, and Occaſion to break off a true Converſation, and Loyalty. He encourages all good Men, and promotes all good deſigns. He keeps off, as much as it lies in his Power, all bad and baſe Propoſitions. He hated all Foreign Alliances, unleſs they be made to the Honour, Profit or Peace of the Kingdom. He a-

voids

avoids all Temptations to Rebellion, as dangerous. He makes an Example of thoſe, that are ſo, if it lay in his Power. He lets the World know, that 'tis not Gold, or Silver, that can move him, or make him in the leaſt an Evil Man. He lets them ſee, that no outward Motive, how ſtrong ſoever, can draw him aſide from his Circumſpect Duty, and Continual Vigilance. He is Conſcientious, and does his Duty, both at Home and abroad. He heartily wiſhes and fervently prays for the Safety and Peace of his KING and his Country. He prays for Bleſſings upon both in Publick and Private: He does every thing with Candour, and Sincerity, and acts with the pureſt and cleareſt Thoughts. In a Word, he is Virtuous and Honeſt in what he pretends to. He takes care to train up his Children in the ſame Steps of *Honour, Loyalty, and Virtue*, and endeavours to make them Enſamples in the Succeeding Ages, as he was in his.

A Man induced, and perſwaded by theſe Motives to undertake the

Affairs

of State, and endued with these Political Virtues, is fit and worthy to be called a True Englishman, is worthy of Honour and deserves the Title of a

And (Heaven be Praised) there are a great many in this present Age, who are enduc'd with these Great and Heroical Virtues; and those in this present Ministry. We have many True English Men, many Men of Honour; Men who will not see his Majesty's Throne usurped, but will stand against the Molesters of it, and lose their Lives for his Safety and Defence. There are (I say) a great many of these in this present Ministry, and may such increase and flourish.

But, (as there is no Nation free from some bad Men) so we likewise must have some sly Undermining, and Knavishly cunning Men; who only outwardly profess Loyalty, and true Subjection, but inwardly are Enemies to all Goodness, or Virtue. Such we must expect to

have, but God be thanked, we have not many. I fear I ſhall launch out too far, and my Letter will be too bulky: Yet conſidering that I have already deſcribed a True Engliſhman, and your Requeſt was, that I ſhould deliver my Opinion of both, I will give a partial Deſcription of one who is not worthy to be called ſo.

A Man may ſerve his Country Two Ways: The one, heartily, honeſtly and ſincerely: The other, outwardly and ſlightly. In the firſt manner, the True Engliſhmen ſerve their Country; in the laſt, thoſe that are not ſo. For a Man can never be worthy of the Name of a True and Loyal *Engliſh Subject*, who is drawn to ſerve his Country by Worldly Motives, I mean, by Hopes of Preferment, Honour, Riches, or any ſuch Week Motives, and Engagements. A Man moved by theſe thing is not a true Engliſhman, but falls ſhort of that Character. He may ſerve his Country as to his Service, but then his

Mind

Mind is wholly bent on a Reward, on Preferment, and Honour. And if this be his only Aim at Home, and this is only Desire in his own Nation, undoubtedly, that Man will, if it fall in his Power, deliver up all, break his Truth, and destroy the Nation for Assurance of more Wealth, larger Honour, and higher Perferment. Honour he may deserve for his Service, but this Honour without it's desired Companion, is like a rare Artist without his Tools, or (as the Common saying is) like a Pudding without Fat.

Now this desired Companion of Honour, that is so eagerly pursued, and so dangerously got, must be in hopes of Preferment, Wealth and other great Rewards. 'Tis fit every Man should be Rewarded for his Labour: But then that Man whose only Desire is Honour and Wealth, that Man (I say) is not worthy of the Character of a True *English Subject*.

The Old Saying —

Pecuniæ omnia obediunt.

Verifies the Servile, and base Temper of ſuch Men. The Power of Gold is great, and exerciſes Authority over ſuch as theſe. It makes the Soldier boldly Face the Enemy, nay throw himſelf before the Mouth of the Cannon: He undergoes all Hazards and Hardſhips, hoping his Rewards will be Honour, Wealth, Glory, and whatever elſe has a profitable Savour in it. This Gold makes the Lawyer undertake the moſt unlikely Cauſe, and maintain it for a good and juſt Engagement. It makes the Parаſite fawn and ſeduce his Friend or Maſter into a Reſolution of giving him what he deſires or demands. And in the Communion of that Mother of Idolatry, and Errours, the Church of Rome, it forgives all Sins how grievous, all Crimes how heinous and all Blaſphemies and Reproaches how great ſo ever they be, and as the

Want

Want thereof ſends a Man to Purgatory, ſo the Preſence and Plenty of it ſends him ſafe to Heaven. But indeed he that has moſt of this Powerful Gilt, he that has moſt of this Lordly Creature is ſtill in Care, and ſtill in Want.

Horace very well deſcribes the Power, as well as the Care and Trouble of this Gold, ſo much deſired by theſe worldly minded Men,

Aurum per medios ire Satellites,
Et perrumpera amat Saxa; Potentius
Ictû fulmineô, concidit Auguris
Argivi Domus, Ob Lucrum.

Demerſa excidio diffidit Urbium
Portas Vir Macedo *& ſubruit Æmulos*
Reges muneribus. Munera Navium
Lævos illaqueant duces.

Creſcentem

Creſcentem Sequitur cura Pecuniam
Majorumque fames, &c. Hor. l. Car.
3. Od. 1.

Engliſhed.

Gold loves to break through midſt of
Guards,
And through great Stones, to give
Rewards.
'Tis ſtronger than the Thunder Great;
The *Grecian* Augurs for't Retreat.

Macedon's Kings the Virtue know,
By this they do withſtand the Foe:
Subvert

Subvert their States-men, then they find,
An easy Entrance to their Mind.

But Care is it's Concomitant,
And who have most, are still at want, &c.

So weak is Mony to give entire Satisfaction, that it only augments the Care of him that enjoys it.

Wherefore if Gold of it self gives Trouble to a Man, how much more is it likely to do so, when he that has it, made it the Scope, and End of all his Actions, and perhaps a great Quantity of it unjustly got?

Such is the Avarice and Ambition of Men, that nothing can put a Stop to

to their Designs, (whether good or bad) if they do but once set before themselves greater Honour, higher Preferment, and larger Possessions, than they at present have. How uneasie are these Worldly Men, how Restless; 'till they have either effected their Purpose, or ruin'd themselves. And when they have got all, nay though they held the Globe in their Hand, they would be as far from Comfort, and Content, nay farther then ever they were before. It was a most Divine and Noble Question, that *Horace* asked of *Mæcenas*, when he said,

Qui fit Mæcenas, *ut Nemo, quam sibi Sortem,*
Seu Ratio dederit, seu Sors objecerit, illâ,
Contentus vivat? &c.

Englished

Engliſhed.

What is the Cauſe, *Mæcenas*, that Mankind
In what they do poſſeſs, no Comfort find:
Whether their Reaſon or Dame Fortune gave,
Their Wealth, yet they ſtill more and more do Crave?

Now theſe Reſtleſs Men are thoſe generally who endeavour for a change, and that eſpecially in Matters of State and Government. The Reaſon is, becauſe they hope to better themſelves in the next Management of Affairs. But ſuch as theſe are not True *Engliſh Subjects*, but they

are Subjects to any that will gratifie their Ambitious and Covetous Humour. They value not Religion, but for the Profit they may get by it; They value not their KING, but for the Poſt they may be under him. They eſteem not their Country but for their Mony. So if another Manner of Worſhip ſhould be propoſed, if it were more Advantagious to theſe Men, they would freely admit it, If another ſhould pretend to have a Right to the Crown, ſuch Men would join with them, if they could get more profitable Places under them; nay, they would turn out their Fellow Subjects to get Mony by it. Oh! the Baſe, Ambitious, Covetous, Servile, Evil and Wicked Temper of ſuch Men, who would for ſmall Profit not only go themſelves, but deliver both *King and Country into the Enemies Hand*. Such as theſe deſerve not the Name of Men. Their Paſſionate Love of Mony has drove them beyond Honeſty.

But the Reſult of this Eager and Reſtleſs Paſſion is generally the Ruin of

of the Favourer, and Promoter of it; and as he unneceſſarily Contrived it, ſo he deſervedly periſhes for his Folly, and Madneſs. Though he eſcape Humane Puniſhment, yet the all-ſeeing God findeth him out. Though he fly from the Reach of Man, yet God knows where to come at him. So he is never ſafe, never free from Trouble, and Danger.

Let ſuch Men as theſe conſider, that they are liable to anſwer for all the Commotions they have made; for all the Evil they have deſigned; and more eſpecially for all the Evil they have brought to paſs. If they did but conſider this, they would never go about to deſtroy, but rather to ſave: They would not be Factious, Reſtleſs, or Covetous; but eaſy, quiet, and content. But 'tis Covetouſneſs, and Diſcontent has got the Biaſs, and there is nothing ſo baſe, that ſuch Men as theſe would paſs by, to ſatisfie their Ambitious, and Covetous Nature. Yea, though they poſſeſſed an Immenſe Quantity of Riches, 'twould not be enough;

as

as *Martial* ſays,

Habet Africanus millies, tamen captat.
Fortuna multis dat nimis, ſatis nulli.

Though Covetous Men the World poſſeſs at Will,
And Fortune gives enough, they're Craving ſtill.

But certainly, they that betray their Truſt for ſuch Worldly Motives, I mean, for Honour, Wealth, Power, and Preferment, ſuch as theſe (I ſay) muſt certainly have a ſerious and reſerved Thought, for ſuch cannot be prevented; And whenſoever any one ſeizes them, then Conſcience

Conſcience flies up in their Face, and tells them, they are Guilty, they are condemned. Now what Comfort can ſuch Men enjoy in any one Action of Life? Their Joy is an outward and Hypocritical Shew. They have greater Trouble within: A Trouble that is far greater, than any outward Misfortune whatſoever, Fire, Water, Hunger, Peſtilence, Sword, or Famine, a Man may bear: But a wounded Spirit, a troubled Thought, a reſtleſs and deſpairing Conſcience, who can bear?

A Man that is outwardly Loyal, and inwardly Diſloyal, cannot be a True Engliſhman, for he may ſay, God ſave the KING, and curſe him in his Heart, and he may pay his Duty, and yet be the firſt that will betray both King and Country into the Enemies Hand; and in ſhort, he may outwardly live Subject to all the Laws of the Land, and yet in his Heart, not only aſſent, but alſo endeavour to deſtroy our own, and promote the Intereſt of Foreign Princes in this Land.

But

But a True Englishman not only lives Subject to all the Laws of the Land outwardly, but is inwardly the same. He prays for King and Country, both in Publick and Private, and is ready to lose his Life for either of em, when he sees there is Occasion to do it. In a Word, there is nothing that he will not attempt, how dangerous soever, he will undergoe the greatest Hazards with Pleasure, and think it an Honour to die for his KING and Country, *&c.*

Wherefore you see (Sir) the only way to Happiness is to be Obedient, Honest Just, Devout, to be Sincere and Heartily Affected to the present Constitution and Government, under a Wise, Prudent, and Lawful Soveraign, a Noble, Virtuous, and Honourable PARLIAMENT, as sayth *Æschines*,

Πειθαρχία γὰρ ἐστι τῆς Εὐπραξίας μήτηρ.

If

If thou to Happineſs would'ſt riſe,
Be both Obedient and Wiſe.

Pray for the Preſervation of both, and then you will agree with the True Engliſh Subject, and therein with him, who is with all Sincerity a Loyal Subject to our Lawful and Royal KING; the moſt Noble PARLIAMENT, and to your ſelf,

A Loving Friend
and Humble Servant
S. A.

THE

THE

POSTCRIPT

Humbly Addreſſed to the

Moſt HONOURABLE

AND

Worthy Parliament

OF

Great-Britain, &c.

PArdon, Great Sirs, that thus I dare
preſume,
our Names to fix in this my vacant Room.
'is Loyalty that bids me ſpeak my Mind,
nd tells me, Pardon from you I ſhall find.
ecauſe I Loyal am, therefore I'm Bold,
nowing, Great Sirs, that you that Maxim
hold.

'Tis Loyalty unto the KING, you teac
And I do uſe as much as I can reach:
I Loyal am, and think a Thouſand Ways
How by my Loyalty to merit Praiſe,
Still thinking what poor baniſh'd *Ovid* ſays
Ut deſint vires, tamen laudanda Voluntas,
Hâc ego contentos Auguror eſſe Deos.
Hæc facit, ut veniat Gratus quoque Pauper
Aras,
Et placeat Cæſo non minus Agna Bove.
So I am bold, to ſpeak to Noble Blood
But this I do, becauſe my Theme is go
'Tis Loyalty that you do all approve
And that is what, I from my Heart do lo
Where Loyalty is found, there is t
Peace.
You being ſo, I Hope our Jarrs will Ce
Wh

What ſignifies the Common Folk's Debate?
you are placed our Fortune and our
Fate,
you agree, 'tis not the Foreign Foe
an either Malice or their Power ſhew.
t if you diſagree, you'll quickly find,
hat is the Thing that fits his cruel Mind.
hat I thus ſpeak, pray take it not unkind.
know your Learning's great, the Wiſdom
large,
nd each of you his Duty will diſcharge.
t yet you know, 'tis from Domeſtick Jars,
hat Foreign Foes firſt ſet on Foot for
Wars.
hey know the Safety of a Kingdom lies
States-men being Loving, Good and
Wiſe.

So *Nestor* to the Noble *Grecians* said,
When they among themselves a Differenc
had.
What Shame! What Woe is this to *Greec*
What Joy
To *Troy*'s Proud Monarch, and the Frien
of *Troy*!
That adverse Gods commit to stern Debate
The Best, the Bravest of the *Grecian* State.

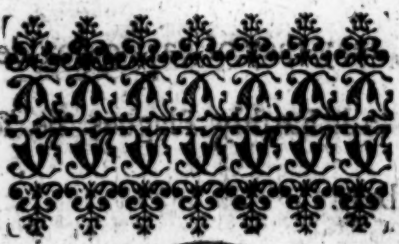
Ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖ
ἱκάνει,
Ἦ κεν γηθήσαι Πρίαμος, Πρίαμός τε παῖδ
Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμ
Εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιι
Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσ
Ἀλλὰ πίθεσθε. *Homeri Iliad. lib.*
lin. 254.

Continu

Continue as you are, brave Souls, keep on,
Consider, Βπε πείθεσθαι ἄμεινον.
'Tis that will fix the KING upon the
Throne.
As for his Foes, where-ever they are found,
May their own Hands their very Hearts
confound.
May they no Reſt enjoy, may they not
thrive,
May they be dying ſtill, yet ſtill alive,
I mean, may they of having Joy deſpair,
And ſo all Earthly Plagues be forced to
bear:
But may you Noble Sir, and all his Friends,
For all your Loyalty be made amends.

May you have Places on you fix'd below,
May all the World your Noble Virtues know,
May after Ages to you Honour show.

FINIS.



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